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W. T. Purkiser (Editor)

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# Herald of Holiness

CHURCH OF THE NAZARENE

SEPTEMBER 9, 1970

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## HOW TO KEEP SANCTIFIED

(See page 3.)

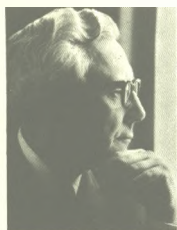
## "I Am the Lord, I Change Not"

(See page 5.)



by him were all things created, that are in heaven, and  
that are in earth, visible and invisible."

— Colossians 1:16



General Superintendent Lawlor

## A Concerned Entreaty!

**C**AUGHT in the climate of change, in and out of the church, let us make sure that any change in the church is on the biblical basis of "*it seemed good to the Holy Ghost, and to us,*" and not because of the pressures of changing times. If we are to see spiritual revival in our church, we need to remember that the root of human dilemma is still sin.

We, as the church, must lead our children, our young people, and our adults to a definite experience of conversion and guide them on into the experience of entire sanctification. The church must constantly plead for the maturing Christian life, teaching all to know the reason for the faith that we have, training them in up-to-date strategies in the battle against sin. For modern man must come to grips with the problem of his sin. He has discovered so much but he never seems to recognize his sin and God's remedy for sin.

There are some tragic trends in these changing times, even in the church. We *must* reemphasize the sacredness and permanence of the marriage vows. We *must* call for a deeper concern for the family altar. We *must* maintain a strong emphasis on the place of the family in the church.

We *must* always put the internal before

the external spiritually, but we dare not divorce inner life from outward conduct. Holiness of inner character and daily living are inseparable. We *must* retain our standards of Christian conduct in a changing day when evil and utter disregard of the Ten Commandments appear to have reached epidemic proportions. This must be a priority; times change, methods alter, but this priority dare not.

Though some may think of us as being more concerned about preserving the precepts of the past than facing the conditions "of contemporary life," we must constantly search our attitudes and actions for evidences of a spiritual slowdown. We dare not try to assimilate these changing times by compromising our standards of conduct. If the words of our mouths and the actions of our lives are full of things that should not be, then we cannot really expect our church to be any better than we are. If we are His, then let the Church be His Church! For as Roland Allen states in his book, *The Spontaneous Expansion of the Church*, "When the church sets up a standard of morality which is lower than Christ's standard, she often fails to attain even that standard." My concerned entreaty is that our church be a part of His Church! □



# HOW TO KEEP

# SANCTIFIED

**F**RUSTRATED, he exclaimed, "Well, you can't be a walking saint, can you?"

Come to think of it, that's the only kind of saint you can be—a *walking saint*, for Romans 8:4 says, "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

Perhaps you remember your concern for a deeper Christian life. You heard of full victory. Finally, you came to a moment in your Christian life when you surrendered all and believed God. He answered. You had been saved, but now were sanctified. You had been born of the Spirit; now were filled with the Spirit.

But later on, you sensed under pressure the possession of an ill spirit, an unchristlike attitude. What disappointment—for you had been led to believe sanctification cured such attitudes! You faced three temptations at this point:

1. Throw away the doctrine as untrue.

2. Admit it's true, but you can't live it—so give up.

3. Or excuse the inconsistency, cover up, and become dishonest in your testimony.

And then there is God's answer. Let me quote Romans 8:4 again, inserting some thoughts implied by the context: "The righteousness of the law . . . [is] fulfilled in us, who [not only enter into the crisis of entire sanctification (Romans 8:2), but] walk . . . after the Spirit [moment by moment thereafter]."

Our walk after the Spirit is like many human relationships. When I asked my wife-to-be to marry me, that was quite a crisis. Later at the altar of marriage, in complete consecration to each other, we said, "I do." That was a second wonderful crisis experience.

I suppose we'd been married nearly five years when she asked, "Honey, do you love me?" Astounded, I replied, "Of course! Didn't I tell you that five years ago when we were married?"

Do you think my wife's question was ridiculous, or my answer? Of course, my answer was. We all have learned that marriage is more than a moment



Chamber of Commerce, Little Rock, Ark.



in time—though the moment that begins it is highly important. Daily we must abide in each other's love.

Mere absence of wrongdoing is not enough. Unless I positively express continued love and trust, the relationship is hurt. Yet haven't a lot of holiness folk thought that, once they had received the crisis of entire sanctification, they had arrived?

Sanctification is not only or primarily a thing obtained, but a relationship to be continued. It is dangerous to speak of "keeping your experience" if such expression becomes impersonal. We *keep* an *experience*, but we *walk* with a *Person*, with *God*.

Relationships are sensitive things. They can be so easily damaged. Mere neglect can ruin a friendship. Lack of dependence can ruin our relationship with God.

Romans 13:10 says, "Love is the fulfilling of the law." Thus maintaining a wrong spirit falls short of God's standard.

Some may wonder how a man who has received a purified heart could ever have such an attitude arise within. It does not mean that sin has never been removed from his heart; rather it means the sin once removed has *reentered*.

Today, continued immunity to the flu is achieved, not by a single shot, but by the initial shot with dependence on frequent booster shots. So in the realm of grace, continued immunity to the principle of sin is possible only by *continued dependence on God* through frequent seasons of prayer after the crisis of the initial removal of the germ of sin.

Getting down to a practical level, what does a sanctified man do if a wrong spirit possesses his heart in the time of trial?

First, he must distinguish between temptation and sin. Richard Taylor says there is a normal combativeness as the reaction of even the sanctified man to any circumstance he does not like.

A pastor friend of mine once had a houseguest who commented on the pastor's wife's preparation of breakfast: "Boy, she sure is slow."

The pastor said, "That irritated me." He also went on to say that he did not retaliate, speak harshly, criticize, or bear a grudge against his guest. His momentary irritation was normal for even a sancti-

fied man; his continuing good spirit was due to God's grace and a sign of his genuine sanctified disposition. Romans 8:7 tells us that the carnal mind is *not* subject to God's law, the implication being a mind subject to God's law is not carnal.

Imagine, however, you not only are tempted but also *maintain* an unchristlike spirit. I suggest there is promise of immediate restoration.

John said, "My little children, I am writing this to you so that you may not sin; but if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1, RSV).

Dr. Purkiser has used the illustration of a moving car suddenly having a tire go flat. The driver can continue to the next gas station, by which time he'll need a new tire, new tube, new wheel, and maybe something more major. Or he can stop the moment a flat occurs, change the tire, and continue on his way with hardly an interruption in his trip.

So if the sanctified man, in the hour of pressure, maintains a spirit unlike Jesus, he need not and should not go on his way glossing it over until he needs major repairs—he should confess it immediately to God.

The elder John Nielson, now deceased, was known as a man of God. For 15 years he cared for his invalid wife, who could scarcely feed herself or talk. After her death, he commented at a meeting of preachers to the effect, "I am sorry to confess to you that, in the 15 years I cared for my wife, I lost my patience three times."

My response, when I heard that, was, "Thank God for all the time between those three times of impatience that the Spirit kept him sweet." And, you know, in those three times I don't believe John Nielson had to start all over in his Christian life. I believe he went immediately to God through Christ, his Advocate, and went on for God with hardly a break in his spiritual journey.

If in pressure you cherish an ill spirit, be honest and remember 1 John 2:1-2. Learn by any failure and develop a *habit of soul* of constant dependence on God, in order "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." □



## Herald of Holiness

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Church of the Nazarene

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# "I Am the Lord, I Change Not"



Photo by NASA

**T**HE spectacular initial moon landing of July, 1969, produced shock-wave reactions from many realms, including the theological. Bible-believing people heard again the now familiar refrain, "This changes everything."

Mr. Dan Thrapp, religious writer for the *St. Louis Globe Democrat* and *Los Angeles Times News* service, wrote an article "What Effect Will It Have on Religion?" The article began, "Neil A. Armstrong's boots, grating on the crisp, dry surface of the moon, have announced a theological watershed. That earthly sound on an unearthly body will lead to a profound shift in the faith and basic attitudes of Christians and other believers, a fact that gradually will become apparent with coming generations."

The expression was to be expected. Similar expressions will follow. Thousands of clergymen caught up in the

apostasy of the last days have not come "to the unity of the faith, and of the knowledge of the Son of God." They are "children, tossed to and fro, and carried about with every wind of doctrine," ever shifting, theologically and philosophically, as a natural result of tying beliefs to transient ideas and events rather than to God's infallible and unchanging Word.

With God's Word in hand we emphatically deny that the moon landing has changed everything!

First, God himself has not changed. "I am the Lord, I change not" (Malachi 3:6). The spectacular accomplishment of the creature has not robbed the Almighty of His identity. He is still, as Isaiah worshipfully exclaimed, "... the high and lofty One that inhabiteth eternity, whose name is Holy" (57:15).

Man's landing on the moon has not caused God to vacate His throne.

"Thus saith the Lord, The heaven is my throne, and the earth is my footstool" (Isaiah 66:1). "The Lord God omnipotent reigneth." He is still there! God is still on the throne!

Nor have the rockets of men changed His attributes. The old theological words, blessedly familiar, remain secure. He is still the eternal, infinite, omnipresent, omniscient, and omnipotent God!

Man will never go beyond His presence. The age of space adds significance to an ancient truth, "Whither shall I flee from thy presence? If I ascend up into heaven, thou art there ..." (Psalms 139:7-8).

Neil Armstrong stepped onto the moon under the watchful eye of God, and the eternal, listening ear heard him say, "One small step for a man. One giant leap for mankind." Millions of judgment-bound earthlings huddled before television sets, peering in

wonder at the moon landing, and the Almighty took in the blazing universe with the sweep of His eye. "Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth?" (Jeremiah 23:24)

The biblical words, "He made the stars also" (Genesis 1:16), are not recorded by accident. They are there by design, and will take on additional significance with the passage of time and the exploration of space. No matter how far man may go beyond a natural earth environment, though it be unto the uttermost parts of the stellar universe, he cannot go beyond the realm of God's creation, for "he made the stars also."

Above all, the moon flight has not exalted the human family beyond the need of salvation from the common malady of sin. Man has become, as Toynbee expressed it, "a god in technology"—but he is still in the sight of God a common sinner, a helpless victim, a lost soul, in the grip of sin, and quite unable with all his vast technical knowledge to save himself.

God is still God. Man is still man. The Creator-creature relationship has not changed. Man, with all his knowledge, remains a steward, accountable to God now and hereafter. Science has not altered the solemn, awful fact, "It is appointed unto men once to die, but after this the judgment" (Hebrews 9:27).

"Ye must be born again" (John 3:7), remains the final word of Christ to unregenerate modern man—and there will be no change. The exhortation, "Follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:14), is applicable to the 25,000-mile-per-hour space traveler, as to those who trudged the ancient road to Rome.

The ushering in of the space age has increased our vocabulary, introducing a whole new set of words, *astronaut*, *NASA*, *module*, *jettison*, *control center*. But let us not forget the old words *Jesus*, *grace*, *faith*, *born again*, *saved*, *sanctified*—for these are the reliable words, forever relevant, that never fade away. They were found on the lips of our fathers, whose faith is "living still in spite of dungeon, fire, and sword," and they are real today. □



# Faith at Home

## Mission Possible

**N**OTHING is impossible, when you put your trust in God." The song resounded from every part of the college auditorium.

Miraculously, I was in that crowd of delegates to our two-day missionary convention. (My rare times away from our family overnight usually were hospital stays with five babies—now ages three to 16 years.)

Suddenly my name was called. Stunned, I found myself on the platform with a microphone and silent, expectant faces before me.

Writing, with time to evaluate words carefully, is far different from on-the-feet thinking and speaking.

Did I use the opportunity well for my Master? I felt not, as I returned to my seat and dazedly tried recalling exactly what I had said.

Before my eyes swam a memory of me several years ago, on my knees praying, "However You want to use me, Lord, I'm ready."

I imagined some added church work, but the answer came, "Write for Me."

Write? That was a hobby, done if and when I had uninterrupted time. *Write seriously?* I wasn't good enough . . .

But the Lord had called me, a plain wife and mother. He had a job to be done and I'd offered myself for God's purpose.

How different from blindly groping about on my own!

He guided me to read, study, and keep perfecting my work.

Yet when He gave me the goal—to encourage Christian homes—I felt (still feel) inadequate.

"Who am I to inspire others?" I asked. So often my own spiritual progress seems to take one step forward and two steps back.

But the thought came, *Faith is hanging on, though at the end of your rope. It's seeing a prick of light, in utter darkness, and following it.*

Maybe if I could share the victories, however small—those of others, as well as mine . . .

I would try.

For all the times I have sat staring at a blank piece of paper (with a mind every bit as empty) and He has filled me with words, I thank Him.

For the unusual and ordinary people, whose extraordinary Christian influence I have felt and been privileged to spread, I praise Him.

For my human errors, I ask His and your forgiveness.

If I deserve any credit, it is for only one fragment of my mission. I was willing. That's all He asks. He makes it possible.



By **Rosemary Lee**  
Worthington, Ohio



**G**OD has asked me for my children. Several times it has been as starkly real as Abraham's trip to Mount Moriah.

Yes, we have dedicated our offspring (all seven) to the Lord. Walking solemnly to the altar, we have handed them over to the minister. He has put his hand on them as he asked us to vow we would rear them, nurture them, and educate them in the fear of God. Just a little form, was it?

"Father," Isaac, said, "here are the wood and the fire, but where is the sacrifice?" The young man was thinking: We have come to the place of action, but do you mean we can do anything without a lamb? Always in the past when we worshipped we gave something, and today we have nothing.

Abraham knew God had opened up a solemn responsibility to him by the gift of a son. How solemn had now become poignantly real when the same God was asking the treasured youth to be returned. It couldn't be! And yet, unperturbed, Abraham, then probably 120 years old, was going to do just that.

Promise, hope, brightness, joy, the future were all going to be sacrificed, as well as the multitude that was to be like the sand and the stars. It was fantastic to think that all those people, the promised seed, were after all a mirage, a vain hope. There would be no "star seed" or "sand seed"!

I remember how my son one day was shinnying up a tree. Not Mount Moriah. He had found a rope thick enough to be any boy's delight, and under my direction was going to put it over a limb and make a jungle swing. Boyish expectation and delight filled the air until a rotten limb sent happiness crashing to the ground.

With horror I saw an arm start to turn purple and an agony of pain in two brown eyes that were going to go with me up Mount Moriah and even inquire about the sacrifice.

It was a strange experience and is indelibly stamped on our two lives. I don't know how long it took Abraham and Isaac to journey to the place of

sacrifice. Jimmy and I traveled down our little road for about five days.

Mentally numbed by self-accusations, I had hurried to an emergency room only blocks away. The arm was set and Jimmy kept overnight for observation.

But in the morning there was fever and the M.D. talked about internal injuries. This announcement produced a day-and-night vigil with several perplexed doctors shaking their heads.

On Friday night we arrived at Mount Moriah, and very late a little boy was asking details about heaven and what would it be like to go there. He was strangely happy to know it was a wonderful place, glorious with the presence of God and nothing to be feared. His large, brown eyes were filled with the delight that only the wonder years can produce.

Then he went to sleep and the bravado surrounding our talk about heaven was lost in a flood of my silent tears. They rained out as I knelt by the bed and, touching my son, said, "Lord, he is Yours to take. I gave him to You and I meant it. I would rather have him safe in Your arms than to grow up and dishonor You."

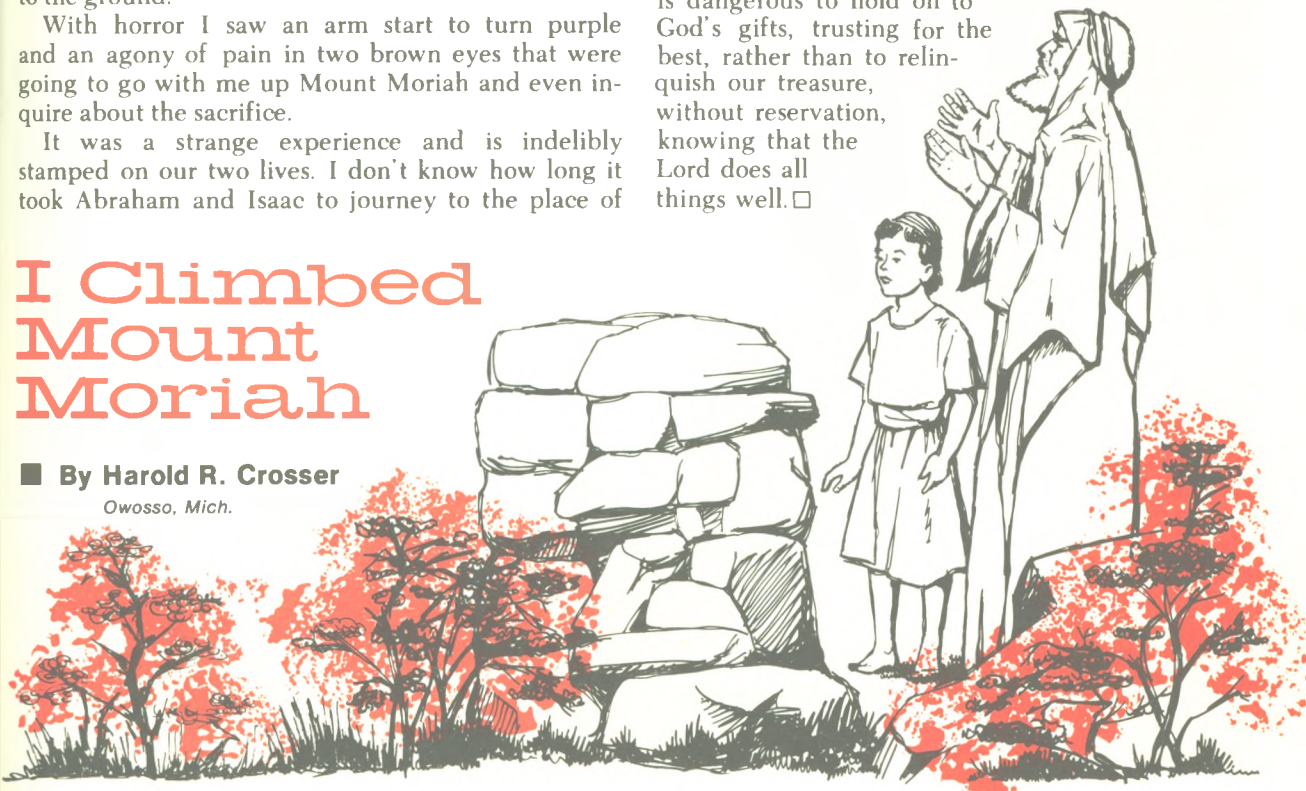
It was said with no reservations. It was said while I became surrounded by a mystical calm.

We still have Jimmy, our only son, but he has been twice dedicated: once at a church altar, and once on a hospital bed. When the M.D. entered the morning "after Moriah," he was astonished to find no sign of fever.

There are times when form has to become fact and ceremony has to become reality. The test of dedication is the actual offering of the sacrifice. It is dangerous to hold on to God's gifts, trusting for the best, rather than to relinquish our treasure, without reservation, knowing that the Lord does all things well. □

## I Climbed Mount Moriah

■ By Harold R. Crosser  
Owosso, Mich.







# My Generation Is on TRIAL

■ By Ross W. Hayslip  
Tucson, Ariz.

**I** represent the group that could be termed “second-generation Nazarenes.” Other names that we could be called are the “establishment,” the “square crowd,” or the “decent people.” There is one fact of which I am keenly aware and that is that my generation is on trial.

I am on trial before God. He has challenged me to a life of Christian holiness by His help in an age benumbed by blows of successive assassinations, crisis in our cities, growing bitterness of the poor amid the self-congratulations of affluence, and racial unrest.

At the time of the Sorbonne riots a French politician pointed out that we have come to a point in time like the fall of Rome when civilization collapses because belief is dead.

This lack of real life-affecting faith in God is one of the fatal deficits of our day. I am called upon to exhibit a faith which will be an inspiration for nobility, a strength for integrity, a motivation to love that will help me to bridge properly the gulf between the realm of the sacred and the world of the secular. The command of the Saviour, “Have faith in God,” has supreme relevance for our day.

My generation is on trial before the revolutionary generation that is following mine. The generation of the sixties is challenging me to live by the values that I proclaim. They accuse me of being indifferent to the needs of suffering humanity, to the wars that take the lives of their kind, to the selfishness, squalor, and wretchedness of our day. They say that I declare one standard of love and then live by an-

other. George Santayana correctly said of our day that “never before have men known so many facts and had such few principles.”

If I am to be found “not guilty,” I shall have to live in the light of complete commitment with a divine warrant in my hand that will make me fervent without being intolerant and convinced without being bigoted. I shall be able by this power to accept my human lot with both the dark and the bright, but also I shall dare to give myself to a noble enterprise and to take the higher risks of life. Like Paul, I must be able to say, “For to me to live is Christ.”

This means that, aside from what I may want to do, there is something God wants me to do—there is a truth about what my life is meant to be; that entirely aside from what I think, there is objective truth—what God thinks. When my life is lived in this light, I can pass any test. □

## A PRAYER

Thou blessed Lord of life,  
Save us from contentment with things  
That fade and die.  
Show us eternal values;  
Our days pass swiftly by.  
The tale of mortal life is,  
Oh, so briefly told!  
May we use well while time is ours  
Thy mercies manifold.  
Form in us Thine own likeness;  
Bestir our power for good;  
Teach us of selfless service,  
Of peace and brotherhood.  
Awake us if we rest at ease,  
Seeking our own desires to please—  
Lethargic to the suffering  
And sin on every hand.  
Grant us the grace to press Thy cause,  
And after that to stand.  
Acceptably may we perform the tasks  
Our hands may find.  
In hours of stress when cares oppress,  
Still teach us to be kind.  
Grant us to follow close to Thee;  
Keep bright the light of faith;  
Indwell us in Thy purity,  
Thou Lord of life and death!

Kathryn Blackburn Peck  
Kansas City

■ By C. Neil Strait

Uniontown, Ohio



# GETTING ALL WORKED UP

*None of us would be so naive as to discount the problems of our time nor to deny that there is hurt in our world.*

ONE day a friend handed a minister a slim book of prayers and said: "Read this and tell me what you think."

The prayers were not the ordinary prayers we read or hear. Instead, they were phrased in irony, sometimes sarcasm. The author was trying to get behind our polite phrases to God and uncover our true feelings.

One of the prayers seemed to accomplish this. It read: "Lord, let me look on the hurts of humanity today without getting all worked up about it."

None of us would be so naive as to discount the problems of our time nor to deny that there is hurt in our world. This isn't our problem. It's getting worked up over all of this that creates the problem—for us.

If we could just somehow voice how terrible things are and acknowledge how pitiful some conditions are—and let it rest there! But it won't rest there. That's the problem. It keeps coming back to haunt us. It keeps jabbing our consciences. And we would rather

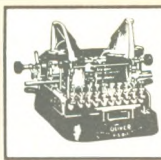
not get all worked up about these things.

But these hurts demand something more of us than just an acknowledgment. They get us all worked up. And that's uncomfortable. When we have to help, or give, or act, then that's more than we bargained for.

This getting all worked up, however, is healing—for us, and for others. Out of it comes an expression of our better selves and the possibility of something better for the one who hurts.

Someone has observed that when a man sees the worst, one of two things happens: he ignores it, or he consults his better part and does something.

There are enough people in our world not worked up about anything—the hurts of others nor the sins of their own. Maybe our prayers should be: "Lord, let me look on the hurts of humanity today and get worked up enough about them to do something." Then will come healing for our own consciences and help for those who hurt. □



60 YEARS  
AGO...

In the  
*Herald*  
of Holiness

## Lessons Taught by Jesus Christ

OUR Savior taught by His example that *growth after entire sanctification is an important and an essential thing*. A great need at the present day among holiness people is a Moses or a Paul to instruct and inspire God's chosen people of the present day to gain heights after heights of glory, never stopping until they stand in the very presence of God!

A beautiful analogy has been drawn between the Mount of Transfiguration and the experience of entire sanctification. And there are some striking and instructive resemblances. And yet we must not take this analogy too seriously. We are not to think that we have attained unto the highest possible glory in this life or in the next when we become wholly sanctified. Nor can we say that we are leaving our experience behind when we go to our work down in the valley.

One is forcibly reminded of the prayer of the prophet who asked for his servant, "Open his eyes, Lord, that he may see." After his spiritual eyes were opened, he then saw the heavenly hosts encamped about the city. Likewise Peter, James, and John saw on the mount as they would later see in heaven. They were not wholly sanctified at this time; Jesus had passed into the heavens before this took place.

And so, at the risk of damaging some of our poetical notions, the truth must be told, which is that the sanctified experience is not necessarily a mountaintop experience; that is, *our* mountaintop experience. It is true that entire sanctification is as high above mere regeneration as the mountain is above the valley, and in this sense we can sing, "I am living on the mountain, underneath a cloudless sky." But our mountains, the mountains we are expected to climb, loom high above the point at which we stand when we have just been sanctified wholly. There still remains much land to be possessed.—OSCAR SMITH, September 1, 1920.



# Editorially Speaking

By W. T. PURKISER

## The Church in Four Realms

The Church as the people of God bound together and working together in the fellowship of the Spirit exists in four realms. It has its origin in the plan of God, its record in the stream of history, its warfare in the tensions of today, and its challenge in the changing future.

The Church, like no other human society, was born in the purpose of the Lord God himself. From Abel and Seth to the closing decades of the twentieth century, God has chosen for himself a people to love and serve Him.

Although the term "church" in our English translations of Scripture does not occur in the Old Testament, the idea of the Church is there—both in the "chosen people" and later in the "congregation."

Nor is it by accident that the first time the word "church" does appear in the Bible it is on the lips of our Lord in His great reply to His affirming disciples, "I will build my church."

It was with Pentecost and the Acts of the Apostles that the Church was launched out on its great mission on earth. Gathered first in worship and for guidance and then scattered for witness and service, the Church became the extension of the incarnation of its Lord and a living embodiment of "the Word . . . made flesh."

The Church not only has its origin in the purpose of God; it has its life in the stream of history. Constituted in the fullest sense in an Upper Room in the ancient city of Jerusalem by the outpoured Holy Spirit, the Church broke out of the Upper Room into the marketplace and began its march across the face of the earth.

Triumph and tears, success and failure, advance and retreat have marked the movement of the people of God across the centuries. So soon did His followers learn what Jesus meant when He said, "Think not that I am come to send peace on earth: I came not to send peace, but a sword" (Matthew 10:34)! His is a disturbing gospel!

THE CHURCH OF THE UPPER ROOM quickly became the churches in Jerusalem, in Samaria, in Caesarea, in Antioch, in Galatia, in Macedonia and

Achaia, and in Rome. "And the disciples were called Christians first in Antioch" (Acts 11:26).

The churches through many centuries banded together first in terms of geographical location and names like "Eastern," "Western," and later "—of England," "—of Scotland," "—of Geneva," "—of Sweden," were used. In modern times, the churches have joined together in terms of doctrinal emphasis, organizational structure, or historical tradition.

The divisions of the churches are real, and some of them are bitter. But as the churches come closer to their "one Lord, one faith, one baptism," they come closer to each other in spirit and in purpose.

The Church lives both in tension with the times and in the tensions of the times. As a pilgrim people, the Church is never at home in the world. It always moves against the current of the age, whether the current be tranquil or turbulent.

The growing tensions of a troubled age are with us also. We cannot "go . . . into all the world, and preach the gospel to every creature" without being exposed to the pressures and crosscurrents of a world in turmoil.

But it is just this going that is our mission on earth. We cannot settle for the security of a well-fortified enclave of self-righteousness. To do so would betray the Lord who sends us forth.

And the future stands before us holding out peril and promise. There is wisdom in the warning of Walker Knight: "We are constantly being tempted to imprison Christ in the past, thinking only of what He has done for us and forgetting what He is calling us to do for others.

"This kind of discipleship," Mr. Knight adds, "is a rejection of the incarnation and an attempt to dismember the cross. The vertical beam of divine forgiveness cannot be separated from the horizontal beam of human obedience."

Nor should the Church fear change as long as she serves the God who is not only Alpha but Omega, not only the Beginning but the End. The future is His as well as the past. "Jesus Christ [is] the same yesterday, and to day, and for ever."

The greatest privilege we have on earth is to be members of and associated with the Church of the risen, living Lord. "I will build my church," He said; "and the gates of hell shall not prevail against it."

□

## LOVE: Simulated or Sincere

David Augsburger has related the story of a young man proposing marriage to the girl he had been dating.

"I love you, Darling," he said. "I'm not wealthy, and I don't have a sharp convertible and a luxury yacht like Jerome Green, but I do love you!"

The girl thought a moment. "I love you, too," she said. "But tell me a little more about Jerome."

Beyond all argument, the term "love" is one of the most misused words in our language. Someone called it "a semantic swamp." Its use ranges all the way from out-and-out lust to the highest form of unselfish care we are capable of.

But "real love"—New Testament love, if you will—is not a soft and sentimental thing. It is not an affair of the heart alone. It enlists the total personality—as Jesus expressed it, all the heart, soul, mind, and strength.

Real love is exclusive. It shuts out all rivals. Says Paul Tournier, "There is inscribed in the human soul a law of all or nothing in love."

One of the basic qualities of love is unselfishness. Love is willing to sacrifice. It suffers long and is kind. In I Corinthians 13, Paul adds that love is made up of patience, kindness, generosity, humility, courtesy, and sincerity.

Ordinary human love sometimes seems just to happen. But Christian love is not an unsought response of the feelings. "It is," wrote William Barclay, "a victory won over self."

The real contradictory of love is not hate, bad as that is. It is indifference. In a real sense, the one thing worse than evil itself is indifference to evil. The lowest point in human relationships as well as in man's attitude toward God is expressed in the phrase, "I couldn't care less."

Perhaps the world may be excused for its perverted ideas of love. It sees so little of the real thing. But the Christian cannot escape with such an alibi, for he has met love at its highest and best in the love of God given in Christ Jesus and shed abroad in his heart by the Holy Spirit.

The insight of Samuel Coleridge is still worth pondering:

*He prayeth best who loveth best  
All things both great and small;  
For the dear God who loveth us,  
He made and loveth all.*

□

## A Note on Sinning Sainthood

One of the great Puritan preachers of seventeenth-century England was Dr. John Owen. He was a staunch Calvinist who believed that God had chosen from all eternity those whom He would save, leaving

the rest of mankind to a justly deserved but unavoidable damnation.

Yet Owen had some strong words to say to those of his fellow Calvinists who were even then talking about "sinning every day in word, thought, and deed." His is the somewhat ornate style of his day, but what he means comes through rather clearly:

"When a man has confirmed his imagination to such an apprehension of grace and mercy as to be able, without bitterness, to swallow and digest daily sins, that man is at the very brink of turning the grace of God into lasciviousness, and being hardened by the deceitfulness of sin. Neither is there a greater evidence of a false and rotten heart in the world than to drive such a trade. To use the blood of Christ, which is given to *cleanse* us (I John 1:7; Titus 2:14), the exaltation of Christ, which is to give us *repentance* (Acts 5:31), the doctrine of grace, which teaches us to *deny all ungodliness* (Titus 2:11-12), to countenance sin—is a rebellion that in the issue will break the bones" (*Works*, VI, 15).

These are words that need to be heard in the twentieth century just as they were needed in the seventeenth. As Paul Scherer long since noted, many modern theologians have just reversed the words of Paul, "Where sin abounded, grace did much more abound." They read it as if it said, "Where grace abounded, sin did much more abound."

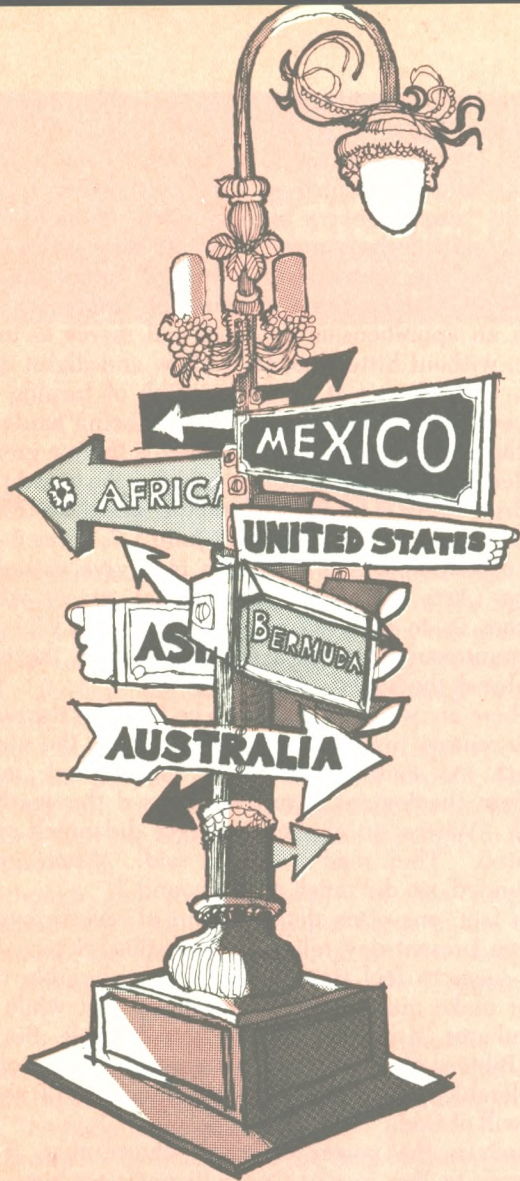
In fact, one often detects a sort of reverse hypocrisy in present-day religious discussion. Some actually seem to feel that in order to be humble they must make much of their sinfulness. But while sin humiliates, it does not make men humble. Sin, as the Bible defines it, is the outward expression of an intolerable pride that exalts the human will above the will of God.

Such is the power of man's choice that, if he chooses to live in sin, God will not stop him. But he has no right to claim the righteousness of Christ as a cloak for his evil.

Paul's question is still appropriate: "If, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin?" And Paul's answer is still valid: "God forbid" (Galatians 2:17). □

Some are trying to be Christians in a mild sort of way, vainly trying to find happiness without holiness. Thus they live their pinched, meagre little lives, and die their little deaths, and are laid in their little graves, without ever experiencing the "abundant life" which is the unceasing concern of the Savior, who came "that they might have life, and that they might have it more abundantly."—CHARLES W. KOLLER.





## SCHEDULE:

<b>September</b>	15	Tuesday	Des Moines, Ia.
	16	Wednesday	Lansing, Mich.
	17	Thursday	Flint, Mich.
	18	Friday	Akron, Ohio
	21	Monday	Syracuse, N.Y.
	22	Tuesday	Wollaston, Mass.
	24	Thursday	Lansdale, Pa.
	26	Saturday	Columbia, S.C.
	29	Tuesday	Chattanooga, Tenn.
	30	Wednesday	Nashville, Tenn.

<b>October</b>	1	Thursday	Little Rock, Ark.
	2	Friday	Bethany, Okla.
	3	Saturday	Dallas, Tex.
	6	Tuesday	Albuquerque, N.M.
	8	Thursday	Phoenix, Ariz.
	10	Saturday	Pasadena, Calif.
	12	Monday	Long Beach, Calif.
	13	Tuesday	Fresno, Calif.
	14	Wednesday	San Jose, Calif.
	15	Thursday	Sacramento, Calif.
	17	Saturday	Medford, Ore.
	19	Monday	Eugene, Ore.
	21	Wednesday	Walla Walla, Wash.
	22	Thursday	Spokane, Wash.
	23	Friday	Longview, Wash.
	24	Saturday	Seattle, Wash.

# YOUTH MISSIONS TOUR

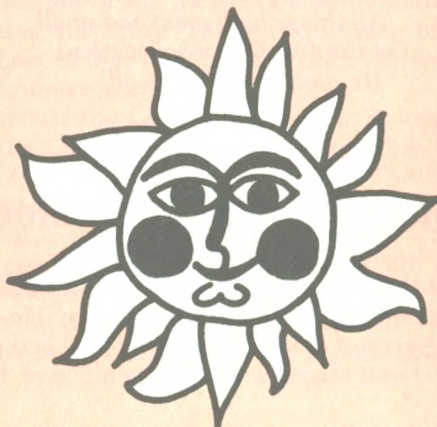
**"Mission: Possible"**

## FEATURING:

Dr. E. S. Phillips, executive secretary of the Department of World Missions  
 Rev. Jim Bond, general NYPS president and All-American basketball player, under appointment to Brazil  
 Rev. Wallace White, field superintendent in New Guinea  
 Dr. Mary Scott, executive secretary of the Nazarene World Missionary Society  
 Rev. Franklin Cook, administrative assistant of the Department of World Missions  
 Mr. Ray Hendrix, director of promotion and sales of the Spanish Department  
 Rev. Tom Wilson, director of program and promotion for the Department of World Missions  
 Student Mission Corps representative

## RALLY SCHEDULE:

5:00 p.m.	Interviews for Possible Missionary Service	Franklin Cook
6:00 p.m.	Teen Hamburger Banquet	Rev. Jim Bond
	Student Mission Corps Representative	
6:00 p.m.	NWMS Dinner	Dr. Mary Scott
6:50 p.m.	Teen Choir Practice	Rev. Jim Bond
7:45 p.m.	Giant Rally	Rev. Wallace White
		Dr. E. S. Phillips





## THE FUTURE LOOKS GOOD

The spirit of youth and Estes Park rubbed off on Nazarene Publishing House employees as enthusiastic Nazarene teens visited the Publishing House on the way to and from Colorado. Employees and tour guides commented: "The church's future looks good."



North and South Carolina



Canada Central



Tennessee



Tennessee



Georgia

### A SUMMER MIRACLE

Carolyn (Armstrong) and Harvey Miller were united in marriage at the Olathe (Kans.) College Church on Friday, May 22. Following a reception, the well-wishes of wedding guests, and a shower of rice, the Millers left for a honeymoon trip to Colorado Springs.



Candlelight reflections

Their truck-camper was parked at a selected site in the mountains above the city. The air chilled in the predawn hours of Sunday morning. Harvey arose to light a gas heater. A sudden explosion sent uncontrolled flames through the camper.

Harvey attempted to open the door, which was blocked by a chair and two blazing suitcases. He struggled with the double-locked door against the intense heat until he forced an exit.

Carolyn, at the opposite end of the camper, could not see any way to get through the fire. Her first impulse

was one of helpless resignation. She was trapped. As though a compelling hand thrust her into action, she leaped through the flames and through the opening. Harvey had been too dazed to give direction.

At that moment, the interior of the camper exploded. Police reporting a short time later estimated Carolyn's escape margin at two seconds before the final explosion. It would have been fatal. The truck bed and cab sustained heat damage before the fire was brought under control by the fire department.

An ambulance took the couple to St. Francis Hospital in Colorado Springs, where both were treated for first-, second-, and third-degree burns.

Pastor Bill Sullivan from Colorado Springs First Church was called. He hastened to give spiritual support and assist in contacting relatives.

First reports from attending physicians stated that skin grafting would be necessary and three months' hospitalization would be required. As the news filtered back to friends, family, and churches across the nation, it was met with solemn and prayerful concern.

God answered prayer. Just one day short of three weeks later Carolyn was released from the hospital. One day short of four weeks Harvey was released. Miracle healing processes had begun. Latest medical reports indicate healing sufficient to alleviate need of skin grafting for Carolyn. For Harvey, it is only a questionable possibility.

The Millers will be returning to Mid-America Nazarene College for the fall semester. They are looking forward to their junior year.

Both have testified to the miracle of what will probably be their most memorable summer. They are thankful for the hand of mercy that rescued them when they were only seconds away from death.

While most of the contents in the camper were burned, one prized exception was found. It was the Bible they had opened a few hours before the tragedy. It was scorched. Some of the pages were burned on the edges, but it was not destroyed. This special possession will be a lingering reminder to Harvey and Carolyn of a love that is deeper than their own—the love of God.—INTERVIEW REPORT, OFFICE EDITOR. □

### NEWS OF REVIVALS

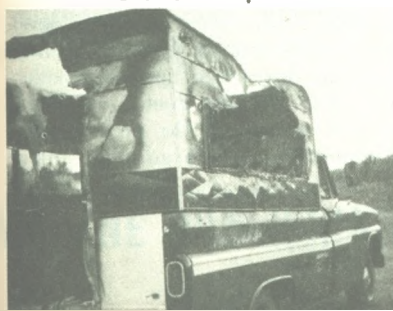
EVANGELIST LAWRENCE WALKER held a recent revival at Butler, N.J. There were 50 seekers reported by Pastor E. H. Stenger during the one-week campaign. Thirty seekers responded on the last night, when the service closed with a special spirit of victory.

Attendance during the meeting was unusually good, according to the pastor, and the church was helped in every way. □

MARION, VA., CHURCH HAD CONSISTENTLY GOOD ATTENDANCE during a revival with Rev. and Mrs. William Overton. A number of guests from other churches in the community attended the services.

The evangelist's wife worked with the children and Mr. Overton's chalk artistry contributed to the interest of the congregation. There were a number of spiritual victories reported by Pastor Sidney F. Mays. □

Charred camper



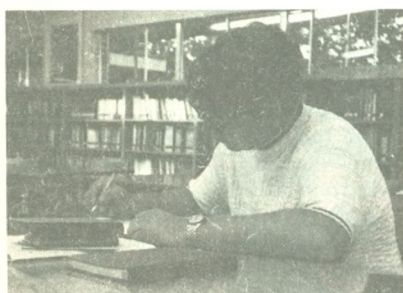




**First day of arrival at orientation.** Left to right: Dr. William Vaughters, Rev. Franklin Cook, Mr. Jim Copple, and Mr. Ray Hendrix.

## SUMMER SERVICE THROUGH STUDENT MISSION CORPS

San Antonio, Tex., was the site in mid-June of the Student Mission Corps orientation for 1970. Forty-seven college and graduate students gathered at the Nazarene Spanish Seminary for one week of general orientation and one week of intensive Spanish-language training.



**A time to study**

This is the fourth year the Department of World Missions has sponsored the Student Mission Corps project. This was the largest group yet sent—this year to 14 countries of the Caribbean and Latin America.

Nazarene students representing all the denominational-sponsored liberal arts colleges, and two state universities, were included in this group. The quality of students was outstanding. Over one-half participated in the 1966 International Institute as teens. At least two-thirds of the group are elected student-body leaders. Talent, ranging from facets of the musical to home economics, business and arts, abounded. All these would be put to use in overseas districts during the summer months.

Many of the students came from unchurched homes, indicating a high degree of intensity in the evangelistic outreach of local churches. One girl related her experiences as a teen crawling out windows and creeping out back doors to go to church over parental opposition. One outstanding student leader told of stealing 15 cars in a teen gang before his conversion to Christ. Perhaps because of the evangelistic zeal of these students, there was a sharp focus of purpose and unity of spirit.

During the week of general orientation, directed by Franklin Cook, administrative assistant in the Department of World Missions, long sessions dealt with missionary calls and purpose, techniques of indigenization policy, and practical evangelistic tools. Department Promotional Assistant Tom Wilson took an active part in leading some sessions and organizing extra-curricular activities for the students. Dr. Everett S. Phillips, executive secretary, spoke to the group, during which time the San Antonio NBC-TV outlet shot footage for the local news program. Dr. H. T. Reza, director of the Spanish Department, shared Latin customs and culture, and communication factors.

During the second week, those students assigned to Central and South America engaged in nine and one-half hours daily of "total immersion" Spanish training under the direction of Ray Hendrix, director of sales for the Spanish Department. He was assisted by Mrs. Delores Wood of Bethany Nazarene College and Prof. Francisco Herrera of the Spanish Nazarene Seminary. Frustration abounded as students attempted to learn the language. Each of the 24 students involved in this training met his own personal crisis with the language, and tears were not uncommon.

Dr. and Mrs. William C. Vaughters, directors of the Seminary, and their staff of workers were the long-suffering hosts for the gathering. Their tasks ranged from purchasing food to arranging for yellow fever shots for those going to earthquake-ravaged Peru.

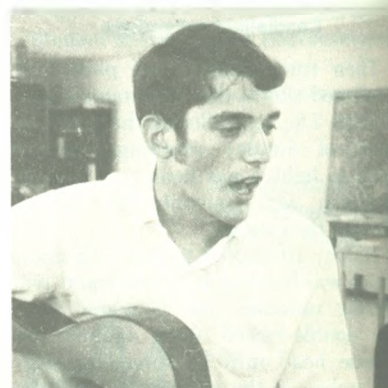
During the Sunday spent in San Antonio, the Spanish students were divided equally among the five Spanish-speaking churches of the city which are a part of the Central Latin-American District under the leadership of Dr. Everette Howard. The



**Quartet at Sunday worship service**

pastors were gracious hosts, both morning and evening, as groups sang, testified, and preached in Spanish or through interpreters. The contact on a personal basis proved valuable in cushioning the culture shock for each member of the Student Mission Corps.

The spiritual tide ran high. Prayer cells, usually meeting as country groups, popped up at odd hours, unorganized and unplanned. One Wednesday evening was taken with sharing the miracles of God in providing each one with the \$250 payment to participate in the project. Many did not have the money until hours before the deadline. One student began to find \$10.00 and \$20.00 bills miraculously appearing under his pillow or in his textbooks. One girl had all her money stolen prior to the deadline. The day she came into the World Missions office, she discovered a miraculous gift of \$200 from a church in a part of the country which she had never visited. Tears flowed freely as story after story of God's intervening power was shared. This spirit was the pervading influence throughout the orientation.



**Ron Richardson (PC).** Practice was a vital part of preparation.



**Lupe Valdez (BNC) and Jim Copple (ENC) in worship service in San Antonio Spanish church.**

On another occasion there was a healing service for a girl who developed a last-minute problem with an eye that threatened her participation. Two days later the doctor was unable to find a trace of the problem. Ron Richardson of Pasadena College

*(Continued on page 18)*





# GO FILL MY HOUSE

OCTOBER  
4-25

				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

## A 4-SUNDAY ATTENDANCE INCENTIVE

Offering a biblical plan for inviting people to Sunday school

Here's how it works...

### Inform the community

#### BANNER

In front of your church, in the auditorium or foyer, the impact of this large sign lets everyone know something special is happening at your church. Stained glass window design with invitation, "Let us go into the house of the Lord," is silk-screened in three colors on heavy canvas. 3 x 10 feet. Suggested display date, September 13.

1-700

1X-400 WOODEN FRAME for displaying above banner outdoors.  
Hardware included.

\$6.95

\$5.25

### Stimulate church-wide enthusiasm

#### STREAMER



Posted in every classroom, on department bulletin boards, in the lobby, it will constantly remind members of Christ's command to "GO..." invite neighbors and friends to attend God's house. Striking 2-color reverse design reads, "GO—Fill My House." 4 x 22". Suggested display date, September 13.

1-702

Package of 6, 75c

### Extend a friendly invitation

#### FLYER



A silent reminder of your personal invitations. Briefly explains the benefits of attending church—friendly people, study of God's Word, a new way of life—concluding with an admonition to "help fill God's house and He'll fill your life with good things." Also appropriate as door-to-door handbill, bulletin insert, mailing piece. Folds to 3½ x 8½". Matches streamer design. Suggested distribution, September 27 and throughout October.

S-701

Package of 50, \$1.25; 2 pkgs., \$2.50;  
5 pkgs., \$6.25; 10 pkgs., \$12.50



### Encourage total participation

#### BOOKMARK

This unique little card provides space for writing in names a member intends to "GO" to and invite to Sunday school. As a marker in his Bible, it becomes a daily prayer list. The reverse side is then used to record those who accept the invitation and "came to fill." 1½ x 5½". Matches streamer design. Suggested distribution, September 20.

BM-703

Package of 50, 75c; 2 pkgs., \$1.50;  
5 pkgs., \$3.75; 10 pkgs., \$7.50

### Keep in Touch

#### POSTCARD

A friendly reminder emphasizing the importance of attending Sunday school. Appropriate for sending both visitors and regular members, or distributing personally. Reverse side is plain for addresses and/or note. 3¼ x 5½". Matches streamer design. Suggested distribution, throughout October.

SC-699

Package of 50, 65c; 2 pkgs., \$1.30;  
5 pkgs., \$3.25; 10 pkgs., \$6.50



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## VITAL STATISTICS

### DEATHS

WILLIAM H. MURRAY, 80, died Apr. 10 in Lemon Grove, Calif. Funeral services were conducted by Rev. Hoyle Thomas in San Diego. He is survived by his wife, Veda A.; a son, Forrest W.; two daughters, Mrs. Marceline Crites and Mrs. Colleen Kagle; 10 grandchildren; two great-grandchildren; two brothers; and seven sisters.

### BIRTHS

—to David and Carol (Martinson) Bon, Excelsior Springs, Mo., a boy, David Matthew, July 28.

### MARRIAGE

Miss Margie Ann Wolverton, Moberly, Mo., and Jimmy Wayne Bishop, Prairie Home, Mo., at Moberly, June 20.

## ANNOUNCEMENT

### RECOMMENDATIONS

Rev. Harold Glaze, 4901 Haywood, North Little Rock, Ark. 72117 (Phone: 758-1785), has entered the evangelistic field after serving in the pastorate. I am happy to recommend him to our people.—Thomas M. Hermon, South Arkansas district superintendent.

Rev. Henry B. Hughes, Box 527, Kansas City, Mo. 64141, has entered the evangelistic field after serving several years in the pastorate. I am happy to recommend him to our people.—Thomas M. Hermon, South Arkansas district superintendent.

## DIRECTORIES

**BOARD OF GENERAL SUPERINTENDENTS**—Office: 6401 The Paseo, Kansas City 64131. V. H. Lewis, Chairman; George Coulter, Vice-chairman; Edward Lawlor, Secretary; Orville W. Jenkins, Eugene L. Stowe, Samuel Young.

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CANADA PACIFIC—Roy J. Yeider, 5443 Meadedale Dr., Burnaby 2, British Columbia, Canada

CANADA WEST—Herman L. G. Smith, 2236 Capitol Hill Crescent, Calgary, Alberta, Canada

CENTRAL CALIFORNIA—W. H. Deitz, 1512 W. Dovewood Lane, Fresno, Calif. 93705

CENTRAL LATIN-AMERICA—Everette D.

## NEWS OF RELIGION

### You Should Know About . . .

**U.S. AGENT: IMPOSSIBLE TO COUNT ADDICTS—"THEY ARE LIKE THE FISH OF THE SEA."** A federal drug expert warned in Convent Station, N.J., that, unless the staggering rate of drug abuse in America is checked, "Western civilization as we know it will cease in three decades."

Michael J. Costello, a special agent in the Bureau of Narcotics and Dangerous Drugs, Department of Justice, addressed the Institute on Drug Dependence and Abuse sponsored by the College of St. Elizabeth.

"We have a brain drain in this country, but it is not alcoholism, sex, communism or other exploitation—it is primarily drug abuse," Mr. Costello told some 250 parents and educators.

He noted that drug abuse is making such severe inroads in modern society that President Nixon recently placed the problem second only to the Southeast Asian War in his concern.

"What will happen to this country when drug addicted youths assume the jobs of teachers, lawyers, clergymen, doctors and others?" Mr. Costello asked. He said it is "impossible to count the number of addicts—they are like the fish of the sea."

The federal agent warned that "this country is drowning in amphetamines and barbiturates." The family medicine cabinet has become a source of supply of the latter for young drug abusers, he said.

Efforts to enact laws to control the production and "loose prescription" of amphetamines and barbiturates, as well as the sale of codeine cough syrups, have met with heavy resistance from the drug industry, Mr. Costello said.

**SEARCHERS FOR NOAH'S ARK STILL HOPEFUL.** The Turkish government two weeks ago halted operations of the Scientific Exploration Archaeological Research (SEARCH) but the scientists are remaining hopeful in Istanbul.

The U.S. Embassy is assisting in the move to look for Noah's ark on Mount Ararat and advises that the team may yet be able to start work when the Turkish political situation is more stable.

"One of our key backers is flying to Turkey tonight," Office Secretary David Lee told EP News Service, July 24. "Some *baksheesh* (which we had hoped to avoid completely) in the right palms apparently will get the expedition under way again."

**RUSSIAN JEWS DEMAND EXIT TO ISRAEL OR IMPRISONMENT.** An unusual appeal in Moscow by Soviet Jews has laid down an ultimatum to officials of the Communist government: The right to emigrate to Israel or imprisonment for anti-Soviet activities if prevented from leaving the country.

Copies of the appeal, like those of similar documents in the past, were made available to newsmen from the West on July 14, opening day of a two-day session of the Soviet parliament.

"Comrade Deputies," the note said, "either let us go in peace or you will have to return to the road of mass repressions." The allusion was to wide-ranging purges under Stalin.

"Because as long as we exist we will demand the freedom of emigration—louder and louder every day—and our voice will become intolerable for you."

**GRAHAM SEES "REAL DANGER" TO PEACE IN MIDEAST.** Evangelist Billy Graham said in Tokyo that "the real danger" to world peace is not in Indochina but in the Middle East—"as the Bible teaches us." The Southern Baptist clergyman was in Tokyo for the twelfth Baptist World Congress. "A time clock is ticking in the Middle East," he told a news conference. "We all have a stake in Jerusalem, whether we are Christians, Islamic, or Jewish," he said.

Howard, 137 Jeanette Dr., San Antonio, Tex. 78216  
 CENTRAL OHIO—Harvey S. Galloway, 4100 Maize Rd., Columbus, Ohio 43224  
 CHICAGO CENTRAL—Forrest Nash, 239 E. Anderson, Bourbonnais, Ill. 60914  
 COLORADO—E. L. Cornelison, 8470 West 4th Ave., Lakewood, Colo. 80226  
 DAKOTA—J. Wilmer Lambert, Box 1213 Jamestown, N.D. 58401  
 DALLAS—Paul H. Garrett, 2718 Maple Springs Blvd., Dallas, Tex. 75235  
 EAST TENNESSEE—Victor E. Gray, P.O. Box 8067, Chattanooga, Tenn. 37411  
 EASTERN KENTUCKY—D. S. Somerville, 2421 Division St., Ashland, Ky. 41101  
 EASTERN MICHIGAN—E. W. Martin, Box 56, Howell, Mich. 48843  
 FLORIDA—A. Milton Smith, 10900 E. Sand Lake Rd., Orlando, Fla. 32809  
 GEORGIA—Jack H. Lee, 2726 Kings Park Circle, Decatur, Ga. 30034  
 HAWAII—W. Lee Gann, P.O. Box 304, Pearl City, Hawaii 96782  
 HOUSTON—W. Raymond McClung, 8418 Hunters Creek, Houston, Tex. 77024  
 IDAHO-OREGON—Grady Cantrell, Box 31, Nampa, Idaho 83651  
 ILLINOIS—L. S. Oliver, 2200 Greenbriar Dr., Springfield, Ill. 62704

(Continued on page 18)

## Music to make the heart sing!

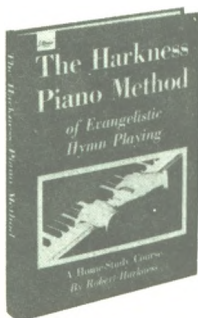
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# The Answer Corner

Conducted by W. T. Purkiser, Editor

Not to long ago our church membership was voting on relocating the church. The ushers passed ballots to every person (members, visitors, children, etc.) entering the church. No accurate count of eligible voters was taken. We are coming again to another membership vote. Should an accurate count of eligible voters be taken before passing the ballots? Or should a bar be set where only eligible voters sit? Or are we incorrect in thinking either is necessary?

I appreciate your concern that the business of the church be conducted in as correct a manner as possible.

However, I'm naive enough to believe that most people are honest, and few if any would vote if it were made clear that only members of the church of age 15 or older are eligible to take part.

On any vote intending to be official, only qualified members should cast ballots. Are you sure the first occasion was not a "straw vote" to determine

sentiment in the constituency as well as approval of the membership?

If an issue is so close that the negligible few who might vote though not eligible could tip the scale one way or another, it would probably be better not to undertake it anyway.

My observation has been that usually, when time comes to take a vote, the eligible members are asked to rise and receive ballots. It is not necessary to seat them in any special section.

Recently two young men from a nearby city applied for a marriage license so they could live together as man and wife. Isn't this the same thing God condemned in Romans 1:27, "Men . . . burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet"?

It certainly is.

Sex acts involving persons of the same sex (sodomy) is a form of vice condemned throughout Scripture, not only in Romans 1:26-27 but also in Leviticus 18:22; 20:13; Deuteronomy 23:17; 1 Corinthians 6:9-11; and 1 Timothy 1:8-11.

In virtually all civilized societies, such homosexual conduct is recognized not only as sin (violation of the law of God) and vice (violation of the laws of nature), but also crime (violation of the laws of society).

tion of the laws of society).

It was tragically common in New Testament times and earlier (e.g., "Platonic" love was not love between man and woman but between man and man), and seems to be having a terrible resurgence in our day.

Homosexual tendencies (as compared with the acts to which they lead) may be helped by psychiatric therapy. But 1 Corinthians 6:11 clearly shows the efficacy of the grace of God in dealing with this perversion.

Will you write a few lines in regard to Matthew 27:51-53? Did this happen while Jesus was on the Cross, or after the Resurrection? I can't see it any other way than while Christ was on the Cross. It looks like verse 52 would go right along with 51. I had a Sunday school teacher tell me that when the saints arose was after Christ's resurrection. Please explain it to me.

I would stand with your Sunday school teacher at this point.

The verses you cite are concerned with the supernatural events that occurred at the crucifixion and resurrection of Jesus. Matthew mentions the resurrection and appearance of some of the saints in connection with the earthquake and the rending of the veil in the Temple at the time of Christ's death.

But the time sequence is clear. The rising and appearance of the saints was connected with Christ's resurrection on the third day after His atoning death.

This is all the New Testament says directly about these risen saints, but it is reasonable to suppose that they were part of the host Christ led when He ascended to the throne of God (Ephesians 4:8).



## DISTRICT SUPERINTENDENTS

(Continued from page 17)

INDIANAPOLIS—C. R. Lee, 4930 S. Franklin Rd., Indianapolis, Ind. 46239  
IOWA—Forrest E. Whitlatch  
JOPLIN—Dean Baldwin, 3952 S. Fairview, Springfield, Mo. 65806  
KANSAS—Ray Hance, 457 Lexington Rd., Wichita, Kans. 67218  
KANSAS CITY—Wilson Lanpher, 7640 Antioch, Overland Park, Kans. 66204  
KENTUCKY—Dallas Baggett, 1821 Tyler Lane, Louisville, Ky. 40205  
LOS ANGELES—L. Guy Nees, 1546 East Washington Blvd., Pasadena, Calif. 91104  
LOUISIANA—T. T. McCord, Box 4535, Alexandria, La. 71301  
MAINE—Joshua C. Wagner, Route 1, Riverside Dr., Augusta, Me. 04331  
MICHIGAN—Fred J. Hawk, 2754 Barfield Dr., S.E., Grand Rapids, Mich. 49506  
MIDDLE EUROPEAN—R. F. Zanner, Wilhelm Busch Strasse 56, 6 Frankfurt/Main, Germany  
MINNESOTA—Norman Bloom, 6224 Concord Ave. South, Minneapolis, Minn. 55424  
MISSISSIPPI—W. M. Lynch, P.O. Box 8426, Jackson, Miss. 39204  
MISSOURI—Donald J. Gibson, 12 Ridge Line Dr., St. Louis, Mo. 63122  
NEBRASKA—Whitcomb Harding, Box 195, Hastings, Neb. 68901  
NEVADA-UTAH—Murray J. Pallett, 7849 Nantucket Dr., Salt Lake City, Utah 84121  
NEW ENGLAND—Kenneth H. Pearsall, 180 Adams St., Quincy, Mass. 02169  
NEW MEXICO—Harold W. Morris, 12316 Eastridge Dr., N.E., Albuquerque, N.M. 87110  
NEW YORK—J. H. White, Box 179, Yorktown Heights, N.Y. 10598  
NEW ZEALAND—H. S. Palmquist, 41 Cormack St., Mt. Roskill, Auckland, New Zealand  
NORTH AMERICAN INDIAN—G. H. Pearson, 4229 North 16th Dr., Phoenix, Ariz. 85015  
NORTH ARKANSAS—Boyd C. Hancock, P.O. Box 3189, Station A, Fort Smith, Ark. 72032  
NORTH CAROLINA—Terrel C. (Jack) Sanders, Jr., 7609 Linda Lake Dr., Charlotte, N.C. 28212  
NORTHEAST OKLAHOMA—E. H. Sanders, 5916 E. 47th Place, Tulsa, Okla. 74135  
NORTHEASTERN INDIANA—Fletcher Spruce, 840 Kem Rd., Box 987, Marion, Ind. 46953  
NORTHERN CALIFORNIA—E. E. Zachary, 205 Loyola Dr., Milbrae, Calif. 94030  
NORTHWEST—Raymond C. Kratzer, 4305 Snow Mountain Rd., Yakima, Wash. 98902  
NORTHWEST INDIANA—George Scutt, Box 350, Valparaiso, Ind. 46383  
NORTHWEST OKLAHOMA—Jerald R. Locke, Box 887, Bethany, Okla. 73008  
NORTHWESTERN ILLINOIS—Floyd H. Pounds, 116 W. Beverly Court, Peoria, Ill. 61604  
NORTHWESTERN OHIO—C. E. Shumake, Box 286, St. Marys, Ohio 45885  
OREGON PACIFIC—Carl B. Clendenen, Jr., Box 16206, Portland, Ore. 97216  
PHILADELPHIA—James E. Hunton, Box 513, West Chester, Pa. 19380

PITTSBURGH—Robert I. Goslaw, R.D. 5, Butler, Pa. 16001  
ROCKY MOUNTAIN—Ross E. Price, 1112 Parkhill Dr., Billings, Mont. 59102  
SACRAMENTO—Kenneth Vogt, 4320 Windling Way, Sacramento, Calif. 95841  
SAN ANTONIO—James Hester, 200 Gardenview, San Antonio, Tex. 78213  
SOUTH AFRICA—Milton Parrish, P.O. Box 48, Florida, Transvaal, South Africa  
SOUTH ARKANSAS—Thomas M. Hermon, 6902 Briarwood Dr., Little Rock, Ark. 72205  
SOUTH CAROLINA—Otto Stucki, 5 Beacon Hill Rd., Columbia, S.C. 29210  
SOUTHEAST OKLAHOMA—Glen Jones, 1020 East 6th, Ada, Okla. 74820  
SOUTHERN CALIFORNIA—Nicholas A. Hull, 1235 E. Madison Ave., Orange, Calif. 92669  
SOUTHWEST INDIANA—W. Charles Oliver, 228 Westwood Dr. Bedford, Ind. 47421  
SOUTHWEST OKLAHOMA—W. T. Johnson, 7313 S. Douglas, Oklahoma City, Okla. 73139  
SOUTHWESTERN OHIO—M. E. Clay, Box 148, Middletown, Ohio 45042  
SPANISH EAST U.S.A.—Harold L. Hampton, 16-09 George St., Fair Lawn, N.J. 07412  
TENNESSEE—  
UPSTATE NEW YORK—Jonathan T. Gassett, 400 Long Meadow Dr., Syracuse, N.Y. 13205  
VIRGINIA—Gene Fuller, 3704 Prosperity Ave., Fairfax, Va. 22030  
WASHINGTON—Roy E. Carnahan, 2509 Jonathan Rd., Ellicott City, Md. 21043  
WASHINGTON PACIFIC—Bert Daniels, 12515 Marine View Dr., Seattle, Wash. 98146  
WEST TEXAS—Lyle E. Eckley, P.O. Box 6650, Lubbock, Tex. 79413  
WEST VIRGINIA—H. Harvey Hendershot, 5008 Virginia Ave., S.E., Charleston, W. Va. 25304  
WESTERN LATIN-AMERICAN—Juan Madrid, 1570 North Holliston, Pasadena, Calif. 91104  
WISCONSIN—R. J. Clack, 2807 Waunona Way, Madison, Wis. 53713

## SUMMER SERVICE . . .

(Continued from page 14)

voiced the opinion expressed by many that "even if I were to return home now, the money I have invested in the project has been worth it. This has been the best two weeks of my life." But what is even more wonderful is that 47 students had opportunity for eight weeks to extend the experience in Bolivia, Peru, Panama, Nicaragua, El Salvador, Guatemala, British Honduras, Jamaica, Haiti, Puerto Rico, Virgin Islands, Barbados, Trinidad, and Guyana.

Those participating:

BARBADOS: Mr. and Mrs. Thaine Snowbarger, NTS; Lorraine Dalglith, ONC, and Shirley Ann Miller, MVNC.  
BOLIVIA: Marilyn Skinner, ONC; Lupe Valdez, BNC; James Copple, ENC; Lynea S. Wright, Trinity University, and Ronnie Richardson, PC (Bolivia and Jamaica).  
BRITISH HONDURAS: Janet Smith, BNC; Ruby Hyatt,



**A NEW CHURCH** was organized in Hamburg, N.Y., on July 12 by District Superintendent Jonathan T. Gassett with 14 charter members. William G. Kerstetter of Conemaugh, Pa., has been named as pastor. A church building purchased from another denomination houses the new congregation. The group had 39 average attendance in Sunday school for June.

ONC; Joseph Huddleston, ONC; and Robert C. Althoff, BNC.

GUATEMALA: Michael Roberts, ONC; and Keith Martin, NTS.

EL SALVADOR: Joyce Berberich, Ohio State; and Paulette Johnson, TNC.

GUYANA AND JAMAICA: Hope Pearson, BNC; and Glenn E. Culbertson, NNC.

GUYANA: Don Dunnington, ONC; William L. Selvidge, ONC; Karen England, ONC; Judith A. Randall, ONC; Karlene E. Nickoley, PC; and Debbie A. Lore, MVNC.  
HAITI: Sharon Cronise, TNC; Ethel Bull, CNC; and Larry Spicer, CNC.

NICARAGUA: Jane Burbink, ONC; Roger L. Hahn, BNC; Mary Sue Miller, NTS; and Marsha E. Price, ONC.

PERU: Linda Rose Hinman, BNC; Wayne Sackett, BNC; Becky Harshman, ONC; William Chambers, TNC; Patti Neet, PC; and Jean G. Kettelhutt, PC (Peru and Jamaica).

PANAMA: Marlene Hunter, Washington University; Janet Huey, ONC; and Brenda Smith, TNC.

PUERTO RICO: Lavonne Bartlow, NNC; and Elaine Lasell, NNC.

TRINIDAD: Dianne Murphree, TNC; Loretta F. Morris, NNC; Gerald Jackson, PC; Douglas Jeffries, MANC; and Philip Bowles, TNC.—FRANKLIN COOK and Tom Wilson, reporters. □

## MOVING MISSIONARIES

*Rev. and Mrs. George Adkins*, Casilla 368, Arica, Chile, South America.

*Rev. and Mrs. Kenneth Bedwell*, P.O. Box 92, Florida Transvaal, South Africa.

*Rev. and Mrs. Lawrence Bryant*, 2480 N.W. 35, Miami, Fla. 33142.

*Rev. and Mrs. Brent Cobb*, Church of the Nazarene Mission, I.P.O. 1327, Seoul, Korea.

*Rev. and Mrs. Merle Fetter*, c/o Donald Ellwood, 197 Vale St., Tewksbury, Mass. 01876.

*Rev. and Mrs. Robert Hudson*, Apartado 387, Rivas, Nicaragua.

*Dr. and Mrs. Donald Miller*, 353 Brookdale Dr., Merced, Calif. 95340.

*Miss Mary Lou Riggle*, P.O. Box 95, Belize City, British Honduras, Central America.

*Rev. and Mrs. James Smith*, 920 Southport Road E., Indianapolis, Ind. 46227.

*Miss Mary Wallace*, Apartado 2502, Managua, D.N., Nicaragua, Central America.

## "CELIA" HITS CORPUS CHRISTI CHURCHES



**Corpus Christi (Tex.) Trinity Church left in shambles.**

Churches in Corpus Christi, Tex., reported extensive damage—the aftermath of hurricane “Celia.”

Those hit hardest from the storm were Corpus Christi First, pastored by B. J. Garber; Arlington Heights, pastored by Henry C. Thomas; Trinity, pastored by Douglas F. Roach; and the Aransas Pass church, pastored by Walter L. Prichard. District Superintendent Everette D. Howard of the Central Latin-American District reported extensive damage to the Mexican church and parsonage in the area.

**PASTOR DOUGLASS ROACH REPORTED** that the Trinity Church and educational plant were destroyed. Only the foundation was left. The church organ, two pianos, and most of the pews were a total loss. His library was severely damaged by water and some books were destroyed.

Pastor Roach stated that the estimated loss would total \$130,000 and

he said only \$65,000 was covered by insurance.

The church is presently meeting in a nearby elementary school for its Sunday morning worship services.

**EVERETTE D. HOWARD'S ACCOUNT STATES**—“Our situation in Corpus Christi is beyond description. The whole city was knocked out. A large percentage of the city was laid flat. The main business section along the lower part of the beach was in shambles.

“Our parsonage is a total loss—ripped wide open, furniture scattered all over the parking lot and street. The church and parsonage roofs are

gone and windows are out; walls are cracked and floors damaged. We will need to rebuild the whole parsonage and have major repairs on the church and annex.

“Our pastor has no place to live, as is the case with many other families. Thousands of people are out in the street. We have had many sleeping in the remains of our church building, but there is no light, water, or gas.

“There are no rooms to rent within 100 miles of Corpus Christi. I am trying to arrange for the pastor to sleep in our Sunday school annex at Kingsville, Tex. I should try to help several of our families that suffered heavy losses in this storm.” □

## SPECIAL STEWARDSHIP BULLETIN

The 1970 Easter Offering receipts for world evangelism have exceeded the record goal of \$2.5 million.

A total of \$2,502,054.91 had been received by August 15. We rejoice in the vision and dedication of Nazarenes everywhere who have made this the greatest offering in Nazarene history. The largest previous offering was at Easter, 1969, when a total of \$2,272,284.96 was received.

Here is a people who have sown “bountifully” and are in the stream of God’s blessing to “reap also bountifully” (II Corinthians 9:6).

On behalf of the General Stewardship Committee, thanks to every layman, all the churches, pastors, evangelists, missionaries, superintendents—everyone who helped! Your devotion expressed over and over again assures the ongoing thrust of the church to save the lost of earth by sharing with them the message of salvation through the Lord Jesus Christ!

**B. EDGAR JOHNSON**  
General Secretary



**DEDICATION** services were held for the new Dallas First Church on July 12 with Dr. G. B. Williamson, general superintendent emeritus, as special speaker. Others taking part in the dedication service included Mrs. Williamson; Dr. Paul H. Garrett, district superintendent; and Mayor pro Tem Jack F. McKinney, who presented a “key to the city of Dallas” to the pastor, Robert G. Nielson. Dallas First Church elected to remain in its downtown location, where through the years it has had an effective voice in the life of this city of over a million people. Contemporary in design, the \$400,000 church plant covers more than 25,000 square feet of floor space. The new church, completing the final phase of a building program started in 1963 when a youth building was constructed, includes a 600-seat sanctuary, adult classrooms, nurseries, offices, 100-seat chapel, and music rooms.



We are debtors to every man to give him the gospel in the same measure as we have received it.

—PHINEAS F. BRESEE

• WITNESSING • REVIVALS • MISSIONS • VISITATION • RADIO

## *“By All Means...”*

### THE DEMONSTRATION THAT BORE FRUIT

AS I STOOD to deliver the Friday evening message, I requested an indication of those who would be attending the three-hour clinic on personal evangelism scheduled for Saturday morning. Among those who lifted their hands was a woman of staunch Roman background, having no profession of a personal experience with Christ, and who only recently started attending the church.

Before returning to our motel, my wife and I discussed this unusual situation with the pastor. We all agreed that she had undoubtedly misunderstood and would probably not be at the clinic.

To our great surprise, at 9:30 the following morning she was in attendance. She sat very attentively throughout the first hour and one-half session.

Following a short break for a cup of coffee, the group returned for the demonstration and practice sessions. In a demonstration of the “Roman Road to Salvation,” I presented the four scriptures (Romans 3:23; 6:23; 5:8; and 10:9) to my wife, who was portraying a person without eternal life.

As the presentation came to the point of commitment, we bowed our heads and prayed a simple prayer of confession and commitment. Lifting my head to address the group watching our demonstration, I noticed tears in the eyes of our visitor and a new glow on her face. Following the session, she gave testimony to having accepted Christ during the clinical demonstration. Her testimony was, “I did what I’ve been tempted to do several times.”

Having stressed the importance of a public commitment as a part of the follow-up program for those people won in their homes, it seemed only right to this woman that she ought to respond to the public invitation in the evening service. As she moved toward the altar, her husband stepped out to make his commitment for Christ. The joy of his movement toward Christ, in addition to her own newly found peace, was most evident in her eyes as she knelt to pray.

—MICHAEL E. GRIMSHAW  
Kansas City

# SAVE SOME

1 Cor. 9:22

